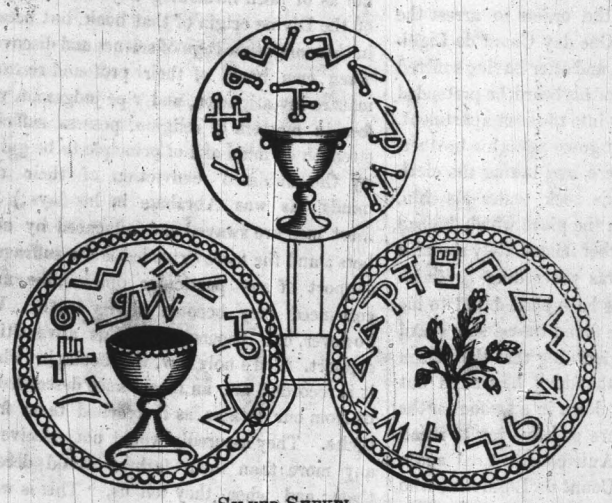
THE WEEKLY GLEANER.

המאסף

AS A VOICE TO ISRAEL.

VOLUME I. SAN FRANCISCO: FRIDAY, APRIL 10, 5617, (1857.) NUMBER 13.



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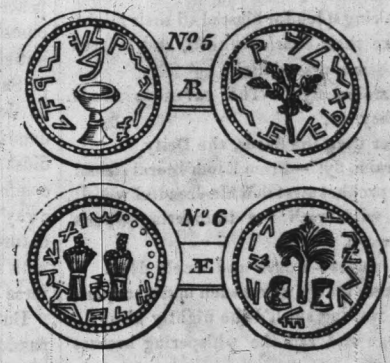
THE TEN COMMANDMENTS.

1. Thou shalt have no more gods but me.
2. Before no idol bow thy knee.
3. Take not the name of God in vain;
4. Nor dare the Sabbath day profane.
5. Give both thy parents honor due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean;
8. Nor steal, though thou art poor and mean;
9. Nor make a wilful lie, nor love it.
10. What is thy neighbor's, dare not covet.



Nos. 4, 5, 6, 7,—Half ShaKalim.

No. 8,—Third Part of a Shekel.

The Weekly Gleaner,

A PERIODICAL, DEVOTED TO

RELIGION, EDUCATION, BIBLICAL AND JEWISH ANTIQUITIES, LITERATURE AND GENERAL NEWS.

JULIUS ECKMAN, D.D.,

EDITOR AND PUBLISHER.

OFFICE 133 CLAY STREET.

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We wish to appoint competent Agents for the *Weekly Gleaner* all over the State, on the terms mentioned in our Circular. Gentlemen in the Book and Stationary line are requested to send in their orders, and they will be attended to punctually.

Notice.

Parties to whom we send this paper without their having ordered it, if they do not *feel* disposed to keep it, will please to send it back by mail; otherwise we shall consider them subscribers.

Passage of the Red Sea.

'Mid the light spray their snorting camels stood,
Nor bath'd a fetlock in the nauseous flood—
He comes—their leader comes!—the man of God
O'er the wide waters lifts his mighty rod,
And onward treads—The circling waves retreat
In hoarse, deep murmurs, from his holy feet;
And the chas'd surges, inly roaring, show
The hard wet sand and coral hills below.

With limbs that falter, and with hearts that swell,
Down, down they pass—a steep and slippery dell.
Around them rise, in pristine chaos hurl'd,
The ancient rocks, the secrets of the world;
And flowers that blush beneath the ocean green,
And caves, the sea-calves' low-roof'd haunt, are seen.

Down, safely down the narrow pass they tread;
The beetling waters storm above their head:
While far behind retires the sinking day,
And fades on Edom's hills its latest ray.

Yet not from Israel fled the friendly light,
Or dark to them, or cheerless came the night.
Still in their van, along that dreadful road,
Blaz'd broad and fierce, the brandish'd torch of God.

Its meteor glare a tenfold lustre gave
On the long mirror of the rosy wave:
While its blest beams a sunlike heat supply
Warm every cheek and dance in every eye—
To them alone—for Mizraim's wizard train
Invoke for light their monster-gods in vain:
Clouds heap'd on clouds their struggling sight confine,
And tenfold darkness broods above their line.
Yet on they fare by reckless vengeance led,
And range unconscious through the ocean's bed.
Till midway now—that strange and fiery form
Show'd his dread visage lightening through the storm;
With with'ring splendor blasted all their might,
And brake their chariot-wheels, and marred their coursers' flight.
"Fly, Mizraim, fly!"—The ravenous floods they see,
And, fiercer than the floods, the Deity.
"Fly, Mizraim, fly!"—From Edom's coral strand
Again the prophet stretch'd his dreadful wand:
With one wild crash the thundering waters sweep,
And all is waves—a dark and lonely deep.
Yet o'er these lonely waves such murmurs past,
As mortal wailing swell'd the nightly blast:
And strange and sad the whispering breezes bore
The groans of Egypt to Arabia's shore.

A Friendly Visit to the House of Mourning.

ADAPTED FROM REV. RICHARD CECIL.

"Amid the list of blessings infinite,
Stand, this the foremost, 'That my heart has bled.'
For all I bless Thee—most for the severe."

Your present affliction, my dear friend, demands something more than the usual forms of condolence. Sorrow which, like yours, cannot be prevented, may yet be alleviated and improved. This is my design in addressing you, and if I seem to intrude upon your retirement, let my motive be my apology. Having felt how much "better it is to go to the house of mourning than to the house of feasting;" [Ecclesiastes vii., 2.] having received my best lessons, companions and even comforts in it, I would administer from my little stock of experience; and while I thus endeavor to assist your meditations, shall rejoice if I may contribute, though but a mite, to your comfort.

Were I, indeed, acquainted with the peculiar circumstances of your loss, I should employ particular considerations; but my present address can have only a general aim, which is, to acquaint the heart, at a favorable moment, with its grand concerns; to give it a serious impression when softened, and a heavenly direction when moved. Let us, therefore, sit down humbly together in this house of mourning. If "the heart of the wise be found" here, your experience, I hope, will prove that here also it is formed; and let us calmly contemplate some momentous objects intimately connected with it, and viewed with peculiar advantage from it.

Our God is the first of these objects: with him we seldom form any close acquaintance till we meet him in trouble. He commands silence now, that he may be heard; and removes intervening objects, that he may be seen.

A Sovereign Disposer appears, who, as Lord of all, has only resumed what he lent; whose will is the law of his creatures, and who expressly declares his will in the present affliction. We should seriously consider that all allowed repugnance to the determinations of his government, however made known to us, is sin; and that every wish to alter the appointments of his wisdom is folly: we know not what we want. When God discovers himself in any matter, those who know him "will keep silence before him." "Shall he that contendeth with the Almighty instruct him?" How just was the reply of Job, "Behold, I am vile! what shall I answer thee? I will lay my hand upon my mouth."

This silent submission under trying dispensations, is variously exemplified, as [illegible] inculcated, in the Scriptures. An awful instance of sin and sorrow occurs in the family of Aaron: his sons disregarded a Divine appointment, and "there went out fire from the Lord and devoured them; but Aaron held his peace."—[Levit. x., 3.] Eli, in similar circumstance, silenced his heart with this single but sufficient consideration, "It is the Lord."—[1 Sam. iii., 18.] David, under a stroke which he declares consumed him, observes, "I was dumb, I opened not my mouth, because Thou didst it." And Job, when stripped of every comfort, blessed the name of him who "took away" as well as "gave." Whatever be the nature of your calamity, may it be attended with such an humble and childlike spirit as these possessed!

But the Sovereign Disposer is also the Compassionate Father. Among other instances of His tenderness, you may have observed the peculiar supports he affords under peculiar trials. Let us mark and acknowledge the hand which mingles mercy with judgment, and alleviation with distress. The parents I have just mentioned lost their children under circumstances far more distressing than yours; the desire of your eyes (if not the idol of your heart) was, perhaps, almost a stranger; you strove hard to detain it, but the Wise Father above again took what he gave. Your heart breaks; you feel the loss, but what do you know; is not this infinitely better than anything *you* could do for it? Could you say to it, if it had lived, Thou shalt "weep no more, the days of thy mourning are ended?" Could you show it anything in this world like the glory of God. Could you raise it to any honor here like living among the blessed souls, enjoying the fulness of God. The voice of the Father of mercies speaks as distinctly in the death, as in the birth of an infant.

Is it a pious friend that has just yielded up his breath? The same voice seems to say, Turn from him, or rather turn from his clay, his faded garment. "He" himself "is taken from the evil to come; he is entered into peace."

When the exemplary parent, the beloved brother or sister, or the faithful partner is removed, consternation often seizes the circle which they blessed. You are so stunned by the sudden blow, or occupied with the distressing circumstances, that you scarcely can hear God saying, Fear not, I, even I, am he that comforteth you; I, your Father, am yet alive; I gave you your departed friend; I sent every benefit which was conveyed through him; trust me for blessings yet in store; trust me with him and with yourselves.

(To be Continued.)

The Two Brothers.

The Count de Ligniville, and Count D'Autricourt, twins, descended from an ancient family in Lorraine, resembled each other so much, that when they put on the same kind of dress, which they did now and then for amusement, their servants could not distinguish the one from the other. Their voice, gait and deportment were the same, and these marks of resemblance were so perfect, that they often threw their friends, and even their wives, into the greatest embarrassment. Being both captains of light-horse, the one would put himself at the head of the other's squadron without the officers ever suspecting the change. Count D'Autricourt having committed some offence, the Count de Ligniville never suffered his brother to go out without accompanying him, and the fear of seizing the innocent instead of the guilty, rendered the orders to arrest the former of no avail. One day Count de Ligniville sent for a barber, and after having suffered him to shave one-half of his beard, he pretended to have occasion to go into the next apartment, where he put his night-gown upon his brother, who was concealed there, and taking the cloth which he had about his neck under his chin, made him sit down in the place which he had just quitted. The barber immediately resumed his operation, and was proceeding to finish what he had begun, as he supposed, but to his great astonishment he found that a new beard had sprung up. Not doubting that the person under his hands was the devil, he roared out with terror, and sunk down in a swoon on the floor. While they were endeavoring to recall him to life, Count D'Autricourt retired again into the closet, and Count de Ligniville, who was half shaved, returned to his former place. This was a new cause of surprise to the poor barber, who now imagined that all he had seen was a dream, and he could not be convinced of the truth until he beheld the two brothers together. The sympathy that subsisted between the brothers was no less singular than their resemblance. If one fell sick, the other was indisposed also; if one received a wound the other felt pain; and this was the case with every misfortune that befel them, so that on that account, they watched over each other's conduct with the greatest care and attention. But what is still more astonishing, they both had often the same dreams. The day that Count D'Autricourt was attacked in France by the fever of which he died, Count de Ligniville was attacked by the same in Bavaria, and was near sinking under it.

To a portion of our Subscribers in Nevada.—Joel Fish received a number of copies from our office, and has since absented himself without either settling for the numbers received, or giving the names of the subscribers. We beg those who were supplied by said Joel Fish, to give their names to Mr. Welch, of Nevada, or to send to our office.

We are ready to supply them with the numbers which they have not received.

Passover.

If the history of all nations claims our attention, because the past offers its instruction to teach us how to act for the future, the history of the Jews, in addition to this, points out what will take place hereafter. We devote the present article to the *Pasah* festival, established to commemorate events which took place upwards of thirty centuries ago. All our readers are doubtless sufficiently acquainted with the history of our nation to know that, the Israelites were bond-men in Mizraim; that Divine Omnipotence evinced its interposition in a series of miraculous events, which at once punished the tyrannic task masters, and restored our ancestors to freedom. The minute facts are recorded in a book written at the time, and acknowledged as authentic by the greatest part of the civilized world. And it is worthy of remark, that those inhabitants of this terrestrial globe who do not know or admit the Divine authority of this book, are yet in the infancy of civilization, and have adopted systems of religion so puerile, superstitious and contrary to reason, that no civilized infidel, who refuses to bow to the authority of this book, (in opposition to the practice of the immense majority of his fellow-citizens,) would, for an instant, think of adopting those systems. We mention the extensive authority conceded to the Bible, not as of itself furnishing any sufficient proof of the Divine origin of that book, but because in this enlightened age of science and discovery, when men boast of their profound research, mature investigation, and ripe judgment, very few, in matters of religion, possess sufficient strength of mind and of principle to be guided by the unbiased conviction of their own minds (as was Abraham in his days;) but most men are swayed and influenced by numbers; and the more extended is the suffrage in support of any particular opinion, the more convinced they become of its truth. We, however, can dispense with this adventitious support. God's holy law, the books in which it is recorded, are an inheritance descended to us from our fathers, as it reached them from theirs. They assuredly would not deceive us, any more than their fathers would deceive them: and when they tell us, "This is what we received from our fathers, who received it from theirs; each succeeding generation from its predecessors up to those who witnessed, at the very time, the events recorded in this book, which, unaltered, we now confide to you;"—when they tell us this, we have no reasonable right to doubt their veracity, as they can have no probable motive to abuse our confidence.

One of the events related in that book is the miraculous exit of the Israelites from Mizraim. This relation is held to be so very important, that, in very many passages of Holy Writ, the fact is repeated, and numerous laws and observances are enjoined in order to perpetuate its memory.

[For want of time we give the above, from the Hebrew Review.]

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Rheumatism.

This painful and excruciating disease, in which the poor sufferer drags out a miserable and wretched existence, is quite frequent throughout our whole country, and I shall communicate respecting this disease, such remedies as will, if properly managed, succeed in entirely removing it from the system, unless ANCHYLOSIS of the joint has been formed; for in such a case nothing can possibly be done with it. Anchylosis means a *stiff joint*; this state of the system is exhibited generally under the form of Chronic Rheumatism, of ten or fifteen years standing. In every case where the patient can, in the slightest manner, move the joint, I have no hesitation in saying the cure can be made, if attentively and properly managed, according to the various methods of treatment laid down, which are as follows:

There are two diseases, or rather two different stages of this disease; one of which is called *inflammatory*, and the other *chronic*; the first is accompanied with fever, and the last is nearly or quite without fever, and of long standing.

Rheumatism is brought on by exposure to the cold and wet; by sleeping in damp places; by remaining too long on the damp ground; by sleeping in a current of air at night, immediately under an open window; by exposure to the night dews; by taking off a warm dress and putting on a thin one; by being greatly heated, and becoming suddenly cool, thereby checking the perspiration or sweat.

There is a disease called by physicians *rheumatica mercurialis*, which means rheumatism produced by the improper use of mercury; that is, by permitting the mercury to remain in the system, without giving the proper remedy to carry it off, which is flour of sulphur. This flour of sulphur is nothing more than brimstone purified, and pounded or ground very fine like flour; it is the true and certain antidote against mercury.

First.—*Inflammatory Rheumatism* is to be relieved in the first stage by bleeding and cupping; for this purpose we, at once, recommend you to call in the aid of a physician. However, we give the following rules, not so much with a view for the patient to tamper with, but that sufferers under this painful disorder may have some idea how to live as to diet, etc:

If the parts are inflamed, keep them wet with cloths dipped in vinegar made milk-warm, and at night a poultice made of rye flour, mixed with vinegar and warm water, will give much relief. If the inflammatory symptoms are considerably removed, a pill of opium or a dose of laudanum will procure the rest or sleep so much desired in this afflicting complaint. The parts which are painful should be well rubbed with a liniment made of two table-spoonsful of laudanum; two of spirits of hartshorn; mixed over a slow fire in four table-spoonsful of butter without any salt in it: this, being put into a bottle and corked tight, must be used three times a day, at the rate of a tea-spoonful each time, and the parts kept well covered with flannel. These remedies should be used separately or together, as they may afford the afflicted person relief. The diet should be very light and cooling; this being a matter of great importance. By strict attention to this, you will be enabled to get quickly relieved, and save the taking a vast deal of medicine. In fact while inflammation prevails, the less the patient takes of nourishment the better; and solid or animal food are both to be avoided. No spirits, wines, or stimulating drinks whatever are permitted in this state of the system: and even when the afflicted person is getting better he must take only such nourishments as are necessary to support the system and recruit its powers; for by imprudence in diet a relapse may take place of a dangerous and languishing nature.

Second.—*Chronic Rheumatism*.—This evil distinguishes itself from that called inflammatory rheumatism, by being attended with little or no fever. It is sometimes brought on as a mere consequence of inflammatory rheumatism, and sometimes it proceeds from cold and exposure, or from the system being predisposed to it by some old disease; for it frequently steals on so gradually that the patient bears with it until the pain seats itself in some particular joint or part, giving the most excruciating pain. When fairly seated, by length of time, it usually prevents the sufferer from using his limbs, and from the misery attending it throughout, large lumps or swellings are produced by it: such are the symptoms by which you will know chronic rheumatism.

This slow, obstinate, and painful disease must be treated as follows: first, try to keep up regular evacuations by the use of a simple laxative of sulphur. A tea spoonful must be taken in the morning, mixed with honey, before breakfast, and one at night, if the effect is not produced by the first dose. Avoid the damp ground, and also getting wet while taking sulphur; because it opens all the pores of the system, and under these circumstances becomes dangerous. This medicine is truly valuable in this disease, and too much can hardly be said in its favor. Sulphur is quite harmless if you will but keep from the wet and damp. You may occasionally vary the treatment, by giving Epsom salts in the room of sulphur, but it must be in moderate doses. The next object in curing this complaint is to keep up a gentle perspiration; and for this purpose I shall give you a remedy which is very simple; and which, in itself, has cured hundreds, both of rheumatism and pains generally. Take one ounce of *gum guaiacum* and two drachms of *saltpetre*, put these two articles, after pounding them together, into a quart of old whisky, and give a table-spoonful in a little cold water, three times during the day. This dose is for a grown person. If the stomach be weak lessen the dose in proportion, and so on for a delicate or weakly person. It acts as a powerful stimulant, produces gentle sweatings, &c. By continuing in the use of this simple remedy, in which there is no danger, I have effected cures in cases of long standing, several of which were considered hopeless.

The principle to be pursued in removing this complaint is very simple: it is either by moderate or by large sweats. Take a blanket or any thing which will prevent the steam from passing off, and put hoops into it, in the same manner that you would into a partridge net, so as to keep the blanket, or whatever else you use, on the stretch. Let the bottom hoop be large enough to cover the tub, or whatever other vessel you use: let the next hoop be something smaller, the next one smaller still, and so on up to the top one, which must be large enough to admit the head to be put through. This machine, or whatever else you may please to call it, must be long enough to cover the body without touching it, except at the neck, where it must fit so close as to prevent any steam from escaping, which might affect the nose, face, or any portion of the head. In this situation, the patient being enclosed in the case naked: let him sit or stand, with hot rocks placed under him, (but not too close to the body, lest it scald,) on which, so as to confine the steam to the body, let the following extract be gradually and very slowly poured. Four or five days before you wish to give this bath, take a quart of whisky and put into it half an ounce of saltpetre, one ounce of seneca snake-root, well bruised, and half an ounce of sulphur in a quart bottle. This liquor must be poured very slowly, or rather dropped through an aperture in the blanket on the rocks; by which a powerful sweat will be produced, which must be continued for a quarter of an hour if the patient be not too weak to bear it so long. When the patient is in this bath, if any faintness or sickness takes place, the bath is to be stopped, the patient wiped dry, and immediately put to bed: and if much debility or weakness seems to exist, you must stimulate with warm toddy, made of any kind of spirits, with warm water and sugar. I used this steam bath with unbounded success; and in some cases which I considered absolutely hopeless, cures were produced. By the effects of the vapor or steam bath, as just described, I was induced to try its effects in two cases of inflammatory rheumatism, in which one of the patients was unable to move without assistance for six months previous; all the usual remedies in that stage of the disease having been tried without any benefit. John Sypold, a man of about thirty-five years of age, of a full habit, a resident of Montgomery county, Virginia, was hauled to me in a wagon nine miles, laboring under inflammatory rheumatism. His situation was truly miserable, from the most severe and excruciating pains. I determined, with his consent, and after explaining to him my doubts as to the final issue of his case, to try the following experiment. I bled him freely from both arms; and his situation was such as to require five persons to assist me in getting him into a wooden case I had constructed for the purpose. His pain was so severe as scarcely to admit of his being turned over; but as soon as the steam was put in operation on him, he became tranquil, and in ten minutes a profuse sweat broke out on him, which produced great relief. He had continued in the bath fifteen minutes, when I proposed to have him removed: but the pleasantness of his sensations induced him to desire me to let him remain: he said that those were the only moments in which he had experienced a relief from pain in six months. After continuing in the bath half an hour, he descended without assistance, covered with sweat: his body was then rubbed well with coarse towels, and his joints also with the liniment I have before described, made of hartshorn, laudanum, and butter without salt. I gave Mr. Sypold the bath three times, making each time shorter; in two weeks he was entirely relieved from pain, and in three months he walked to Lynchburg with his wagon, a distance of sixty miles, and returned without experiencing the least return of his disease. Hundreds have since been relieved by me of this disease, by this remedy of the bath, as just described; and in chronic cases by the simple use of gum guaiacum, as already mentioned.

Singular Attachment of a Wolf.

The fate of Lieutenant Salsford was distinguished by a singular circumstance:—A large tame wolf, caught at Aspro, and brought up from a cub by the ship's company, and exceedingly docile, continued to the last an object of general solicitude. Sensible of its danger, its howls were peculiarly distressing. He had always been a particular favorite of the lieutenant, who was also greatly attached to the animal, and through the whole of their sufferings he kept close to his master. On the breaking up of the ship, both got upon the mast. At times they were washed off, but by each other's assistance regained it. The lieutenant at last became exhausted by continual exertion, and benumbed with cold. The wolf was equally fatigued, and both held occasionally by the other to retain his situation. When within a short distance of the land, Lieutenant Salsford, affected by the attachment of the animal, and totally unable any longer to support himself, turned towards him from the mast; the beast clapped his fore paws round his neck, while the lieutenant clasped him in his arms, and they sunk together.

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The Weekly Gleaner.

FRIDAY, APRIL 10, 1857.

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Our Agent.

☞ We have appointed Mr. J. Berel, of whom we had occasion to make honorable mention in our columns, on a former occasion, as agent and collector for our paper.

We have appointed Mr. Joseph Labatt our business agent for this city.

We take this mode of expressing our grateful acknowledgments for the following letter from the Rev. O. P. Fitzgerald, of the Methodist Church at San Jose:

SAN JOSE, April 4th, 1857.

REV. DR. EOKMAN:

Dear Sir: Permit me to thank you for the copies of the *Gleaner* which you have kindly sent me. The perusal of them has afforded me pleasure and instruction. The extensive and varied learning, and the excellent taste displayed, both in the editorial and selected articles, commend it to the scholar and general reader, while the attention bestowed upon Hebrew antiquities and general Biblical literature, commends it to religious persons of all denominations. The condition and prospects of the Hebrew people present a subject of interest to all Christendom, while their past history is too intimately associated with the most sacred and important truths, to be a subject of indifference to any sincere Christian. That your paper will do good, I have no doubt; and you have my best wishes for your success. Please send me the paper as a subscriber, with the back numbers, if you can do so. Humbly praying that the time may be hastened when Jew and Gentile shall together rejoice in the saving knowledge of the one living and true God, I am, dear sir,

Fraternally yours,

O. P. FITZGERALD.

[Written for the Weekly Gleaner.]

Angel Visits.

"They come like shadows, so depart."

I turn me from the murky gloom,
And gaze around my silent room,
Where all is lone, and dark, and drear—
Bereft of all that bless'd me here.
But list! I hear an angel voice
Bidding my sinking heart rejoice:
A voice, so softly sweet, it seems
Like spirit tones that come in dreams.

* * * * *

And now no more the gathering gloom
Pervades my dark and cheerless room;
I see a throng—the loved, the fair—
Of wife and children gathered there.
I hear their laughter in the hall,
I hear their tiny footsteps fall,
And *one*, whose smile illumines all,
Comes at my spirit's call.
Lo, round my hearth, a shadowy train,
They come to visit me again.

* * * * *

Ah, 'tis with tearful eyes I gaze,
And mingle 'mid the dreamy maze
This fearful gift hath made!
Alas! how soon 'twill fade—
Each form, and face, and gentle tone—
And I again be left alone!

G. H. H.

The House of Hospitality,

ADJOINING THE SYNAGOGUE AT KAI-FONG-FOO.

The ancient Synagogue as well as the Church know that for prayer we want faith and sincerity, and not *brick* and *mortar*. The primary object of their churches was to erect centres of communion, (hence the names of Syn-agogue, a Greek word, meaning *assembly*, and *beth-hrih na-seth* "House of Assembly," and not *beth thephilah* "House of Prayer." The second object was instruction, hence the name of *Shool*, (School,) a universal term for Synagogue. But, say the ancients *lo-ha-mid-rash hoo ha-ikar*, it is not the theory but the practice which crowns the work. Thus every Synagogue and Church well knew it to be an idle work to raise structures for mere prayer, but which can be better performed in private than among the multitude. The Synagogue usually had a building adjoining to it for the entertainment of the poor and strangers. It was on this ground that the Kiddush, (Sanctification), pronouncing the benediction over a cup of wine, was introduced into the Synagogue; the object was to speak the blessing which was to be said in the adjoining building, over the table of the poor, to pronounce that before the whole congregation at the Synagogue, that they may all join in the hearty response of "Amen." The spirit of modern age has kept by the shadow, the bare words (the reciting of the Kiddush,) and has to a considerable extent, lost the substance; they have no adjoining house for the poor (in *actual* congregations, in Europe. provisions are still made to see the poor and the stranger enjoy their Sabbath and holidays;) but the *nominal* ones recite this Kiddush, and allow the poor to shift for themselves, regardless of what the Rabbis teach "En Kiddush ela bim Kom Sa-udah," Do not pronounce the Kiddush except over the table. Hence the Portuguese Synagogue, for this reason, does not recite this Kiddush in their Synagogues.

The above will account for the place of hospitality in the Synagogue of Kai-fong-foo. The Polish and German Synagogues have kept by the easiest part—the speaking of words—and omit the practice of the substance. Now, the words Synagogue, Shool and the Kiddush tell at once when we may arrogate to ourselves the name of congregation, i. e. when there exists among us communion (spiritual communion of souls); when we know how to make the Synagogue a Shool (School); and when we practically exercise works of love, and of charity. With regard to the prayer reading rooms or houses, without actual communion, without means for instruction, without actual acts of practical beneficence, we at once, in the name of Religion, proclaim in the words of the last of the Prophets, "Can man covertly defraud God," (to think, when it says "Honor the Lord with thy substance, [Proverbs 3 : 9,] to satisfy Him with bare words, with the mere recital of prayers,) and yet ye defraud me." But, say ye, wherein have we covertly defrauded thee? Reply—In tithes and in heave offerings. Bring all the tithes into the storehouse, that there may be provision in my house. . . . Your words have been presumptuous against me, saith the Lord. But ye say, what have we spoken among us against thee? Reply—Ye have said it is idle to serve the Lord: and what profit is it to observe his charge, and to walk contritely before the Lord of Hosts? And now ye applaud the presumptuous, and build up (elevate) those that practised wickedness. (Malachi iii.) And says the glowing word of the same sacred penman in another passage, (chap. i.) when speaking of hypocritical services, "A son honoreth his father, a servant his master: if then I be a father where is my honor? if a master where the fear before me? saith the Lord of Hosts. . . . Ye offer upon my altar polluted bread. And if ye present before me the blind, is it not evil? If ye offer the lame, the sick, is it not evil? Offer it now unto thy Pasha,* will he be pleased with thee, will he receive thee graciously? Is not there, even among *you*, some one who would lock up the doors (of the temple) that ye may not light up my altar in vain?† I have no pleasnre in you, neither will I favorably accept an offering from your hands; such services being of no use. For, from the rising of the sun unto his going down, my name is great among the nations; and in every place incense is burnt and a *pure* offering, for great is my name among the nations, saith the Lord Zebaoth."—Malachi, i., 11.

* The Jews, in the days of the prophets, were tributary to Persia, among whom Lieutenants or Viceroys are called by that name.

† The prophet pours out the full cup of his indignation upon hypocritical Israel, who, to satisfy appearances, had temple service and the whole establishment *nominally* complete; but it wss merely apparently a service they presented: instead of the best, the most perfect, they presented before the Lord what was fit for nothing else—the refuse that could be found. The prophet indignantly tells them: "You present such objects before the King of Kings; is any master worse served? Will your Pasha be pleased with such presentations?"

To Our Subscribers and Agents.

☞ PAYMENTS. ☜

We are now drawing towards the close of the first quarter; we have had to struggle hard, and shall be obliged to do so till circumstances will allow us to pay for assistance.

We shall feel obliged to you, if you would at an early date forward the dues for the quarter. Small sums may be paid most conveniently in post-stamps enclosed in a letter by express.

Payments will be acknowledged only under our signature, upon bill-heads from our office.

ACKNOWLEDGMENT.—Our sincere thanks for the efficient efforts and disinterestedness of our friends, Messrs. Joseph Newmark, of Los Angelos, and Ab. Newberger, of Marysville.

Parties who do not receive their copies regularly, please put your order into the box at office, 133 Clay street, up stairs.

[From Household Words.]

The Jews in China.

There is a quaintness in the notion of a Jewish colony surrounded by Chinese; the fixed among the fixed. The fact that such a colony exists, or has existed when found, ought to be especially remarked; for to ethnologists and others it may prove a valuable opportunity for speculation. Jews in China, what will they be like? Will the Jew stand out from the surrounding uniformity of Chinese life, like the one tree of the desert (for which, see Panorama of Overland Mail, and hear lecture upon same); or will he become a non-entity, like among like, adding nothing to the idea—silence in a calm? In the Jewish synagogue in Kai-foung-fou, concerning which we have presently to speak, there are Chinese inscriptions. The first placed there in 1444, by a literary Jew, is intended to prove the close analogy between Jewish and Chinese points of doctrine.* "The author," it says, "of the law of Yse-lo-ye (Israel) is Ha-vou-lo-han (Abraham).† His law was translated by tradition to Niche (Moses). He received his book on Mt. Sinai. His book has fifty-four sections. The doctrine which is therein contained is much like that of the Kings," (which are sacred volumes of the Chinese). The author of the inscription repeats many passages to prove that in their worship to heaven, their ceremonies, their behavior to the old and young, their patriarchal character, their prayers, and their mode of honoring dead ancestors, the Jews resemble the Chinese.

The author of the second inscription, a grand mandarin in his own time, speaks to the same purpose. "From the time of Han," says this gentleman, whose name is Too-tang, "from the time of Han, the Jews fixed themselves in China; and in the twentieth year of the cycle 65, (which is, by intrepretation, 1163,) they offered to the Emperor Hiao-tsong a tribute of cloth from India. He received them well, and permitted them to live in Kai-foung-fou. They formed then sixty-six families. They built a synagogue where they placed their Kings, or Divine Scriptures." This mandarin concludes with an eulogium of Jewish virtue, after the approved manner of epitaphs.

The Jews emphatically cultivated agriculture, commerce, were faithful in the armies, upright as magistrates, and rigid in observance of their ceremonies. One only wants to wind up with the scrap, "Affliction on the part of the Chinese, at any rate, they certainly did

* We shall on a future occasion, if spared, revert to this subject.

† *Ise-lo-ye* instead of *Yis-ra-el*. It is certain that the ancient Israelites pronounced the resh (r) with a hoarse guttural sound; and it is evident, from the few words given in the text, that, in the course of time, the physical or climatic influences caused the organ of the Jews of China to become assimilated to that of the natives, thus they mollify the *r* into *l* as the Chinese do; the latter, for instance, change Maria into Man-l-ia, etc.; thus, in our text, Israel slides into Ys-lo-ye, changing the first liquid, the *r* into *l*, and dropping the last, the *l*, altogether. The word Abraham undergoes a similar change, which they pronounce Ha-vo-lo-yan. Here it is to be remarked that they pronounce the Kamatz, not like *a* in father, but as is vulgarly done, *o*. The *H* in the beginning is the aspirate which many nations prefer or drop before words beginning with a vowel, as abide from habitare; avoir from habere; able from habilis; altus from French haut. Thus by prefixing the aspirate *h* before *ab*, they read Hab. In the second syllable, in *ra*, as in the former instance, in Israel, they again change *r* into *l*, hence instead of Abra they pronounce Hav-la. Lastly they change the liquid *m* in Abraham, into *n*. The same analogy holds between the Greek and Latin, and the Hebrew and Chaldean languages, the former have the termination *n* where the latter have *m*. These hints may prove interesting to the philologist.

not bear; they were more than tolerated, the were understood; ceremony-men to ceremony-men were ceremoniously polite to one another. The Jews and Chinese even intermarried; on their first introduction by way of Persia to the Chinese Empire, they had settled here and there in sundry Chinese cities; but by the marriage of Chinese disciples of Confucius or Mahomet, the Jewish colonies were melted down into the pure Chinese metal; and when this history begins, nothing is known of any synagogue in China, save the syangogue at Kai-foung-fou, which is a city in the heart of the Flowery Land, the capital of the central province of Honan; and for an account of which we are indebted to Father Ricci, one of the Jesuit Missionaries."

Father Ricci died in the year 1610, at Pekin, which was his station. Father Ricci at Pekin, first heard of the Jewish synagogue at Kai-foung-fou, and the informatron startled him exceedingly. The young Jew who enlightened Father Ricci on the subject told him there were then at Kai foung-fou barely a dozen Jewish families, and that for five or six hundred years they had preserved in their synagogue a very ancient copy of the Pentateuch. The father produced a Hebrew Bible, and the young man recognized the characters, although he could not read them, for he knew no language but Chinese. Four years after this, Father Ricci (whose business at Pekin would not permit him to go gadding) had an opportunity of sending off to Kai-foung-fou a Chinese Jesuit, with a letter written in Chinese, to the chief of the synagogue. He explained to the Rabbi his own reverence for the books of the Old Testament, and informed him of its fulfilled predictions, and the advent of a Messiah. The Rabbi shook his head at that, saying, "that so it could not be, because they had yet to expect the Messiah for ten thousand years." The good-natured Rabbi nevertheless did homage to Father Ricci's great abilities. He was an old man, and saw none about him fit to guide his people; he therefore besought the learned Jesuit to come to Kai-foung fou, and undertake the guidance of the synagogue, under one only condition, a true Chinese-Jewish one, that he would pledge himself to abstinence from all forbidden meats. (However, that was very much as if Dr. Jones of Bettws-y-Coed should offer his practice to Sir B. Brodie of London.) Father Ricci had a larger work in hand, and so he stopped at Pekin.

In 1613, Father Aleni (such an uncommonly wise man, that the Chinese called him the Confucius of Europe) was directed to proceed to Kai-foung-fou and make investigation. Father Aleni, being well in his Hebrew, was a promising man to send on such an errand, but he found the Rabbi dead, and the Jews, though they let him see the synagogue, would not produce their books. The particulars of nothing having been done on this occasion are to be found related by Father Trigaut, in choice Latin, and choicer Italian, (*de Expedit. Sinica, lib.* 1., *cap.* 2, *p.* 118) and by Father Samedo (*Relatione della China, part* 1., *cap.* 30, *p.* 193.)

A residence was established by the Jesuits in Kai-foung-foo. Now, thought those who thought at all upon such matters, we shall have something done. If we can only compare our Old Testament texts with an ancient exemplar, that will be no small gain. A certain Father Gozani went zealously into the whole subject, entered the synagogue, copied the inscriptions, and transmitted them to Rome.

The Jews told Father Gozani that in a temple at Pekin was a large volume, wherein were inscribed the sacred books of foreigners resident in China. That volume was sought afterwards by Europeans at Pekin, but not found. Certainly such a volume does exist among the Chinese records. The Jews, however, told Father Gozani not only about what existed in Pekin, but all about themselves at Kai-foung-fou. The Father wrote a letter, dated 1704, containing what he learned in this manner. It appears that by that application of "soft sawder" which is or ought to be well understood by men of the world and Jesuits, the Father gratified the Jews, so that they paid him voluntary visits. He returned their visits by a call upon them at their synagogue, where, he says—"I had a long conversation with them; and they showed me their inscriptions; some of which are in Chinese, and others in their own tongue. I saw also their *Kims*, or religious books, and they suffered me to enter even the most secret place of their synagogue, to which they can have no access themselves. That place is reserved for their *Chin-kiao;* that is to say, chief of the synagogue, who never approaches it but with the most profound respect.

"There were thirteen tabernacles placed upon tables, each of which was surrounded by small curtains. The sacred *Kim* of Moses (the Pentateuch) was shut up in each of these tabernacles, twelve of which represented the Twelve Tribes of Israel; and the thirteenth, Moses. The books were written on long pieces of parchment, and folded up on rollers. I obtained leave from the chief of the synagogue to draw the curtains of one of these tabernacles, and to unroll one of the books, which appeared to me to be written in a hand exceedingly neat and distinct. One of these books had been luckily saved from the great inundation of the river Hoang-ho, which overflowed the city of Kai foung-fou, the capital of the province. As the letters of the book have been wetted, and on that account are almost effaced, the Jews have been at great pains to get a dozen copies made, which they carefully preserve in the twelve tabernacles above mentioned.

"There are to be seen also in two other places of the synagogue, coffers, in which are shut up with great care several other little books, containing different divisions of the Pentateuch of Moses, which they call *Ta-Kim*, and other parts of the law. They use these books when they pray; they showed me some of them, which appeared to be written in Hebrew. They were partly new and partly old, and half torn. They, however, bestow as much attention on guarding them as if they were gold or silver.

"In the middle of the synagogue stands a magnificent chair, raised very high, and ornamented with a beautiful embroidered cushion. This is the chair of Moses, in which every Saturday, and ten days of great solemnity, they place their Pentateuch, and read some portions of it. There also may be seen a *Vansni-pai*, or painting, on which is inscribed the Emperor's name; but they have neither statues nor images. This synagogue fronts the west, and when they address their prayers to the Supreme Being, they turn towards that quarter, and adore him under the name of *Tien, Cham-Tien, Cham-ti*, and *Kao-van-voe-tche;* that is to say, *Creator of all things;* and lastly, of *Van-voe-toht-tcai, Governor of the Universe.* They told me that they had taken these names from the Chinese books, and that they used them to express the Supreme Being, and First Cause.

"In going out from the synagogue, I observed a hall, which I had the curiosity to enter, but I found nothing remarkable in it, except a great number of censers. They told me that in this hall they honored their *Chimgins*, or the great men of their law. The largest of these censers, which is intended for the Patriarch Abraham, stands in the middle of the hall, after which comes those of Isaac, and Jacob, and his twelve branches, or the Twelve Tribes of Israel; next are those of Moses, Aaron, Joshua, Esdras, and several other illustrious persons, both male and female.

"After quitting this apartment, they conducted us to the Hall of Strangers, in order to give us an entertainment. As the titles of the books of the Old Testament were printed in Hebrew at the end of my Bible, I showed them to *Cham-Kiao*, or chief of the synagogue; he immediately read them, though they were badly printed, and he told me that they were the names of their *Chin-Kim*, or Pentateuch. I then took my Bible, and the *Cham-Kiao* took his *Bersith* (thus they name the book Genesis); we compared the descendants of Adam, until Noah, with the age of each, and we found the most perfect conformity between both. We afterwards ran over the names and chronology in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, which compose the Pentateuch, or five Books of Moses. The chief of the synagogue told me that they named these five books *Beresith, Veelesemoth, Vaiiora,* Vaiedabber*, and *Haddebarim*, and that they divided them into fifty-three volumes; *viz.*, Genesis into twelve, Exodus into eleven, and the three following books into ten volumes each, which they call *Kuen*. Some of these they opened, and presented to me to read; but it was to no purpose, as I was unacquainted with the Hebrew language.

"Having interrogated them respecting the titles of the other books of the Bible, the chief of the synagogue replied, that they were in possession of some of them, but that they wanted a great many, and others they had no knowledge, Some of his assistants added, that they had lost several books in the inundation of the Hoang-ho, of which I have spoken."

* These names are the same as given to the five books by the Jewish Church, in general, except the fourth, (Numbers,) which the Chinese call by the first, while we call it by the fifth word with which the last commences; hence Vay-dabber for our word Bam-midbar. Va-yee-yorah instead of Va-yik-ra here, is a mere molliffcation of *k* into *ch* or *y*, a change of frequent occurrence in other languages; it being a mere change of the guttural *k* into *y*: thus the *ya-shar* correct (morally) *ca shar* physically, as of meats, vessels, etc.

Strange Dream.

In the night of the 11th of May, 1812, Mr. Williams, of Scorrier house, near Redruth, in Cornwall, awoke his wife, and exceedingly agitated, told her, that he had dreamed that he was in the lobby of the House of Commons, and saw a man shoot with a pistol, a gentleman who had just entered the lobby, who was said to be the chancellor; to which Mrs. Williams naturally replied that it was only a dream, and recommended him to be composed, and to go to sleep as soon as he could. He did so, and shortly after again awoke her, and said, that he had the second time had the same dream; whereupon she observed, he had been so much agitated with his former dream, that she supposed it had dwelt on his mind, and begged of him to try to compose himself, and go to sleep, which he did. A third time the vision was repeated; on which, notwithstanding her entreaties that he would be quiet, and endeavor to forget it, he arose, being then between one and two o'clock, and dressed himself. At breakfast, the dreams were the sole subject of conversation; and in the forenoon Mr. Williams went to Falmouth, where he related the particulars of them to all of his acquaintance that he met. On the following day, Mr. Tucker of Trematon Castle, accompanied by his wife, a daughter of Mr. Williams, went to Scorrier house about dusk.

Immediately after the first salutations, on their entering the parlor, where were Mr., Mrs., and Miss Williams, Mr. Williams began to relate to Mr Tucker the circumstances of his dream; and Mrs. Williams observed to her daughter, Mrs. Tucker, laughingly, that her father could not even suffer Mr. Tucker to be seated, before he told him of his nocturnal visitation: on the statement of which, Mr. Tucker observed, that it would do very well for a dream to have the chancellor in the lobby of the House of Commons, but he would not be found there in reality; and Mr. Tucker then asked what sort of a man he appeared to be, when Mr. Williams minutely described him; to which Mr. Tucker replied: Your description is not at all that of the chancellor, but it is certainly that of Mr. Perceval, the chancellor of the exchequer; and although he has been to me the greatest enemy I ever met with through life, for a supposed cause, which had no foundation in truth, (or words to that effect,) I should be exceedingly sorry indeed to hear of his being assassinated, or of an injury of the kind happening to him. Mr. Tucker then inquired of Mr. Williams if he had never seen Mr. Perceval, and was told that he had never seen him, nor had ever even written to him, either on public or private business; in short that he never had any thing to do with him, nor had he ever been in the lobby of the House of Commons in his life. Whilst Mr. Williams and Mr. Tucker were still standing, they heard a horse gallop to the door of the house, and immediately after Mr. Michael Williams of Treviner (son of Mr. Williams of Scorrier) entered the room and said, that he had galloped out from Truro, (from which Scorrier is distant seven miles,) having seen a gentleman there, who had come by that evening's mail from London, who said that he had been in the lobby of the House of Commons on the evening of the 11th, when a man called Bellingham had shot Mr. Perceval; and that as it might occasion some great ministerial changes, and might effect Mr. Tucker's political friends, he had come as fast as he could, to make him acquainted with it, having heard at Truro, that he had passed through that place on his way to Scorrier. After the astonishment which this intelligence had created, had a little subsided, Mr. Williams described most particularly the appearance and dress of the man that he saw in his dream fire the pistol, as he had before done of Mr. Perceval. About six weeks after, Mr. Williams having business in town, went, accompanied by a friend, to the House of Commons, where, as has been already observed, he had never before been. Immediately that he came to the steps at the entrance of the lobby, he said, 'This place is as distinctly within my recollection, in my dream, as any room in my house; and he made the same observation when he entered the lobby. He then pointed out the exact spot where Bellingham stood when he fired, and which Mr. Perceval had reached when he was struck by the ball, and where and how he fell. The dress, both of Mr. Perceval and Bellingham, agreed with the descriptions given by Mr. Williams, even to the most minute particulars.

The Times states, that Mr. Williams was then alive, and the witnesses, to whom he had made known the particulars of his dream, were also living; and that the editor had received the statement from a correspondent of unquestionable authority.

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m6-1m W. H. DERRICK, Manager.

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Address Mr. F. Newstatt, office of *Gleaner*, 110 Sacramento street, San Francisco.

feb20

MATZOTH.

☞ The CHEBRA SHOMRE SHABBOTH will bake MATZOTH and sell them at the usual prices.

Orders for the City and Country will be received at 183 California street, between Kearny and Dupont streets.

N. B. Parties who are scrupulous about Matzoth, have an opportunity offered to get them prepared according to the strictest requirements of the Rabbinical Law. feb20

מצות

MATZOTH! MATZOTH!!

THE subscribers beg leave to announce to the Hebrew communities of California, that the contract for baking the MATZOTH for the ensuing Passover, has been awarded them. Having baked the best kind of Matzoth last year, we are sure to give entire satisfaction this year, also, to the community; and we hope to receive your orders at the ORIENTAL BAKERY, Vallejo street, between Stockton and Powell, and at the Eureka Saloon, at Brenner & Rosenthal's.

ADLER & MORITZ.

E. ADLER. S. MORITZ.

feb20

מצות

MATZOTH.

PASSOVER BREAD.

THE undersigned, having received the contract for Baking the Passover Bread for the congregation arith Israel," for the ensuing holidays, is ready to receive orders for the same.

The community may depend upon their being of superior quality, as he had the baking of them last year for the congregation "Im manuel," which gave entire satisfaction.

Orders left at P. WOOLF'S,

Corner Sutter and Dupont Streets,

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600 packages of New York Brandy, and Old Western Whiskey.
100 bbls very Old Bourbon Whiskey;
200 I-8 Philadelphia Brandy;
20 Pipes Philadelphia Gin;
40 bbls New York Gin;
250 packages French Brandy, various brands;
50 quarter-casks Harmony and Duff Gordon Old Pale Sherry;
150 packages Loubat and London Dock Port Wines;
600 cases Claret;
300 cases Sautern and Hock;
300 baskets Champagne, including the well known and favorite brands Max Sutaine, Chas. Heidsick, Schreider, Chateau de Ay, &c., Longworth's Wines.

Also—Syrups, Cordials, Ginger Wine, &c., Cash buyers will find it to their advantage to call. S. H. MEEKER & CO.,

m6 1m Front st., corner Oregon.

WELLS, FARGO & CO.,

EXPRESS

AND

BANKING COMPANY,

OFFICE, Northwest Corner of Montgomery and California Streets, San Francisco.

CAPITAL, $600,000.

SEND, DAILY, TO ALL PARTS OF CALIFORNIA—

WEEKLY—To Crescent City, Oregon, and the Southern Coast—

SEMI-MONTHLY—To the Atlantic States, in charge of Special Messengers, by the Panama and Nicaragua Steamers, connecting in New York with the

AMERICAN EXPRESS CO.,..West and Canada West.
UNITED EXPRESS CO.,.....East and West.
HARNDEN EXPRESS CO.,.....South and West.
NATIONAL EXPRESS CO.,..North and Canada East.
AMERICAN EUROPEAN EXPRESS & EXCHANGE COMPANY.....England, Germany and France.

EXCHANGE

On all the Principal Cities in the United States and Canada.

COLLECTIONS MADE

And General Express Business promptly attended to.

LOUIS McLANE, J.,

General Agent for California.

G. W. BELL, Superintendent Banking Department.

SAMUEL KNIGHT, Superintendent Express Department. fet13

FREDERICK FRANCK & CO.

OFFER FOR SALE

—EX "COLGRAIN," FROM LONDON—

OILMEN'S STORES—Two well-assorted Invoices, consisting of Pie Fruits, Jams, Pickles, Sauces, etc.—Goode & Wyatt's and Robert Peart's;
CIDER—Jones' Celebrated Sparkling Champagne Cider;
HOCK WINE—Hockheimer, Leibefraumilch Johannisberger, etc.;
STEINWEIN—Growth of 1856;
SPARKLING HOCK and MABELLE WINE;
FIRE BRICKS—12,000 Best White Cowan's;
TURKEY RED TWIST—7 Bales.

Also—Late Arrivals;

CHAMPAGNE—Veuve Clicquot and Boll & Co.'s;
ABSYNTHE AND VERMOUTH—Celebrated mark of A. Leuba;
BURGUNDY WINE, CURACOA, etc.;
VINEGAR—English dark or pale;
SHERRY—Mousley's Evans' and Lowndes' brands, in bulk or bottle, in bond or duty paid;
ALE AND PORTER—In bulk or bottle;
BURTON BREWERY CO.'S No. 3 ALE, and other Goods. jan30

Crockery, Glassware,

French China,

Lamps, Plated Ware, &c.

WHOLESALE AND RETAIL.

SEVENTY-FIVE CRATES Best White IRONSTONE WARE, consisting of Dinner, Tea and Toilet sets, new patterns; fifty packages Glassware, consisting of Cut Glass Tumblers, Wine Decanters, Fruit Bowls, and Dishes; also, a general assortment of Bar Fixtures; Twenty casks White and Gold Band French China, part double thinck for Hotels and Restaurants, and part Dinner and Teaware, transparent for families.

Country purchasers are invited to call, as the subscriber is determined to sell at LOW PRICES to reduce stock.

☞ Goods packed to go safe to any part of the country, free of charge.

JOHN SHIRLEY,

143 Washington street,

m13 1m Below Montgomery Block.

WEIL & CO.,

Importers and Wholesale Dealers in

HAVANA SEGARS,

TOBACCO,

Snuff, Matches, Cards, &c.,

No. 62 Front Street,

Between Sacramento and California streets,

SAN FRANCISCO.

All kinds of orders from the city and country promptly attended to. feb27

BARRY & PATTEN,

Wholesale and Retail Dealers in

WINES AND LIQUORS,

116 and 118 Montgomery Street,

m6 3m SAN FRANCISCO.

יינכשר

על

פסח

Correspondence.

To Messrs. Newmark, Kremer & Co., Los Angelos.

GENTLEMEN:

Your Mr. Newmark, of this city, has kindly undertaken to procure, under your inspection, some *Pure Native California Wine* for use on the approaching Passover Holidays. If you have done so, you will please forward the same per next steamer.

And oblige your ob't serv't

HENRY I. ISAACS.

S. E. Corner Battery & Sacramento Streets, San Francisco.

Febuary 13th 1857.

HENRY I. ISAACS:

Dear Sir.

Your favor 13th ult. is at hand. We would merely state that we have attended strictly to your request in accordance with the tenents of our Holy religion, and have fowarded the Wine as per your order: You may be sure it is the pure article as we intend using some of it for the ensuing Passover.

We are Yours, &c.

NEWMARK & KREMER

Los Angelos, March 10th, 1857.

יאמעקא רום

על

פסח

HENRY I. ISAACS, will keep the above article on Battery Street next door to the corner of Sacramento. Also Pure Kosher Rum (direct importation) now in bond, to be had only of him. mh20tf

---

BRAVERMAN & LEVY,

WATCH MAKERS,

AND

JEWELERS,

No. 167 Washington Street,

HAVE Constantly on hand a large and beautiful assortment of

FINE WATCHES,

JEWELRY,

QUARTZ WORK, ETC.

In Silver Ware,

We always keep a well selected Stock of such articles as

Silver Knives, Forks and Spoons;
Silver Candlesticks;
Silver Cake Baskets;
Silver Waiters;
Silver Castors;
Silver Caps;
Silver Napkin Rings, etc.

Also—Silver Plated Ware, which we offer for sale at Very Low Prices. m6 tf

---

STOTT & CO.,

Pioneer amphene Distillers and Oil Manufacturers,

IMPORTERS OF AND DEALERS IN

Lamps, Chimnies, Globes, Wick, Alcohol Spirits, Turpentine, Axle-Grease, &c.

Office, No. 126 Sansome Street, cor. of Merchant.

N. B. Orders from the Country, accompanied by Remittances, will be promptly dispatched, and the Goods put at low prices.

m13-tf

E. W. CROWELL,
AGENT OF THE
PHŒNIX FIRE INSURANCE CO., N. YORK.
No. 112 Montgomery street,
SAN FRANCISCO.

WORMSER BROTHERS,
Importers of and Dealers in
ALL KINDS OF
Wines and Liquors,
S. W. cor. California and Front Streets,
SAN FRANCISCO.

L. & E. WERTHEIMER,
Importers and Dealers in
Cigars and Tobacco,
No. 2 Franklin Building.
CORNER OF SACRAMENTO AND BATTERY STREETS.
SAN FRANCISCO.

J. C. MEUSDORFFER,
MANUFACTURER AND IMPORTER
—OF—
HATS AND CAPS,
WHOLESALE AND RETAIL,
No. 165 Commercial Street,
Below Kearny, SAN FRANCISCO.

Our Stock contains always the latest European and American styles.
Any kind of Hats (both Fur and Silk) made to order.
ja30—3m

SEGAR AND TOBACCO STORE
—OF—
T. BARWOLD,
Known by the name of
THE HUNGARIAN SEGAR STORE,
KEARNY ST., 157, BETWEEN CLAY AND COMMERCIAL,
(NEAR THE PLAZA,)
Keeps constantly on hand a good assortment of Superior Havana Segars, and all kinds of Tobacco.

HAMBURGER BROTHERS,
IMPORTERS AND DEALERS IN
FANCY & STAPLE DRY GOODS,
Shoes, Bonnets, &c.
No. 93 & 95 CALIFORNIA STREET,
SAN FRANCISCO.

J. W. CHERRY,
HOUSE, SIGN, AND ORNAMENTAL
PAINTER,
No. 186 CLAY STREET, NEAR KEARNY ST.,
m6 1m SAN FRANCISCO.

J. SOLOMON,
SUCCESSOR TO
H. M. LEWIS,
WATCH MAKER
AND
MANUFACTURING JEWELER,
(THE OLDEST ESTABLISHMENT IN CALIFORNIA.)
IMPORTER OF
Fine Watches and Jewelry, Diamonds, &c.

Parties requiring a FINE WATCH or JEWELRY, will do well by calling on me before purchasing elsewhere, as I am selling 30 per cent. cheaper than any other house in California, and all my Goods are WARRANTED.
Just received, several Large Invoices of Jewelry, comprising some of the finest sets in California.
☞ Remember the number, 189 CLAY STREET.

BLUMENTHAL & HIRSCH,
IMPORTERS AND JOBBERS IN
CHINA GLASS, AND EARTHENWARE,
Britannia and Plated Ware,
CUTLERY AND LOOKING GLASSES,
No. 152 Kearny Street,
In F. Argenti's Brick Building, corner of Commercial St.,
—AND—
149 & 151 Clay St., 2 doors below Montgomery.
Martin A. Blumenthal, Adolph Hirsch. } SAN FRANCISCO.

☞ Particular attention paid to packing Goods for the Interior or Coast Trade.

H. LEVI & CO—
IMPORTERS AND JOBBERS IN
Groceries, Provisions, Liquors, etc.,
CALIFORNIA STREET,
ml3 1m Between Front and Battery.

R. KRAMBACH,
IMPORTER, WHOLESALE AND RETAIL DEALER IN
CROCKERY,
Glassware, Plated and Britannia Ware,
CUTLERY, LAMPS, ETC.,
No. 140 Clay Street,
Between Montgomery and Sansome, opposite Leidersdorff Street,
SAN FRANCISCO.

GEORGE SUNDER,
IMPORTER OF
Hats, Caps, Hatters' Stock
Patent Shirts,
GLOVES, CANES, UMBRELLAS,
&c., &c.
NO. 84 BATTERY STREET,
SAN FRANCISCO.

L. DINKELSPIEL. U. SIMON.
SIMON & DINKELSPIEL,
Importers and Jobbers of
FANCY AND STAPLE DRY GOODS,
HOSIERY, &c. &c.
No. 79 California Street,
Corner of Battery and California Streets, SAN FRANCISCO.

ADELSDORFER BROTHERS
IMPORTERS OF
FANCY GOODS,
CUTLERY, PLAYING CARDS, YANKEE NOTIONS, &c.
No. 2 Custom House Block,
Corner of Sansome and Sacramento streets,
SAN FRANCISCO.

ADELSDORFER BROTHERS receive regular shipments of FANCY GOODS, from Europe and New York, and Sell at the very Lowest Prices.

ALWAYS ON HAND,
Hosiery, Accordeons, Perfumery, Playing Cards, Looking Glasses, Combs, Brushes, Porte Monniaes, &c.
Together with a Complete assortment of Yankee Notions.

GODCHAUX BROTHERS,
IMPORTERS AND JOBBERS OF
FANCY AND DOMESTIC
DRY GOODS.
Embroideries, Laces, Trimmings, Ribbons, Cloaks, &c. &c.
No. 81 California St.,
One door from the Corner of Battery,
A. GODCHAUX, J. GODCHAUX, } SAN FRANCISCO.

HURGREN & SHINDLER,
DEALERS IN
FURNITURE, BEDDING, &C.,
No. 169 Jackson street,
Between Montgomery and Kearny streets,
SAN FRANCISCO.

CABINET MAKING AND TURNING,
SHOW CASES
CRIBS, CRADLES and BEDSTEADS, a large assortment on hand and made to order.
Newels, and Balusters, Table, Counter and Desk Legs, for sale or turned at short notice
mh27tf

ST. LOSKY, LEVY & CO.,
IMPORTERS OF THE
Choicest Brands
—OF—
Havana Cigars,
And Sole Agents for the sale, in California, of
La Flor de Cabanas, Partagas y Ca Havana.
109 California Street,
Next door to Alsop & Co.

REMOVAL.
DR. T. REGENBURGER has removed his Office and Residence, to No. 224 Stockon street, between Clay and Washington. feb20

J. P. DAVIS,
COMMISSION BUYER,
67 California Street.

First Premium Again!
R. H. VANCE,
Has, by the Superiorty of his Daguerreotypes and Ambrotypes, received
THE FIRST PREMIUM
Awarded by the State Fair of 1856, being the
Third Time
RECEIVED AGAINST ALL
COMPETITORS,
Corner of Sacramento and Montgomery Streets.

To those who wish something new and beautiful, we have purchased the Patent Right for cutting
AMBROTYPES
for this State, and is now prepared to take them in a style unequalled in the United States, of any size, from the smallest miniature to life-size.
I hereby denounce all Pictures taken on glass, in this City or State, and called Ambrotypes, as "bogus," and a fraud upon the public, being a miserable imitation of the genuine article.

PHOTOGRAPHS!
We are now executing the finest PHOTOGRAPHS "BOTH PLAIN AND COLORED," ever taken in the State.
Photographic Views of Buildings, Machinery, &c., &c., taken at the shortest notice, and in a superior manner.

☞ IF YOU WANT A GOOD PICTURE, GO TO VANCE'S, CORNER OF SACRAMENTO AND MONTGOMERY TSREETS. feb20

DANCING ACADEMY
—OF—
MESDAMES POTIER & M'GREGOR,
PHILHARMONIC HALL,
Stockton street, near Jackson street.
Days of Tuition.
Tuesday, Thursday and Saturday, from 3 to 5 o'clock, P. M. for Children and Ladies, and from 7 to 10 P. M. for Ladies and Gentlemen.

TERMS PER MONTH.
For Ladies and Gentlemen..... $6 00
For Children..... 3 00

☞ Soiree every Saturday Evening. Tickets, $2. Scholars Free.

Private Lectures given at the Hall, or at Mrs. M'Gregor's residence, S W corner of Stockton and Sacramento streets.
Also, Music Lessons on the Piano by Mrs. McMyer.

MRS. E. BLOCHMAN,
MILLINER,
No. 332 Stockton St., near Vallejo,
SAN FRANCISCO.

Keeps constantly on hand, and makes to order, BONNETS in every variety, and of the latest style and fashion,
Wholesale and Retail.

....ALSO....
LADIES' DRESS CAPS AND HEAD DRESSES.

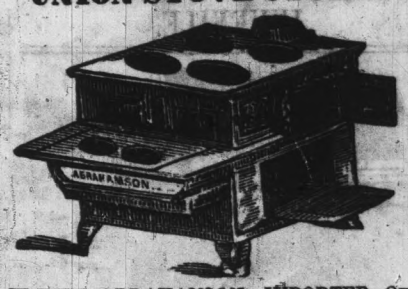
H. BRESLAUER & CO.,
Importers and Wholesale Dealers in
FANCY DRY GOODS,
EMBROIDERIES, ETC.,
No. 111 Sacramento Street,
Between Sansome and Montgomery, opposite the Mail Steamship Co's Office, SAN FRANCISCO,
Henry Breslauer, Salomon Cohen, } EMPIRE BLOCK. { Morris Elgutter, A. Morris.
Second Street, between D st. and Maiden lane, Marysville.

S. MORGENSTERN,
PACIFIC CLOTHING WAREHOUSE.
Corner Pacific and Front Streets.

☞ Hats, Caps, Boots, and Shoes, and Gentlemen's Furnishing Goods, constantly on hand, at the lowest prices. feb20

B. L. BRANDT,
PAINTER,
Corner Sacramento and Battery sts.
SAN FRANCISCO.

UNION STOVE STORE.



PETER ABRAHAMSON—IMPORTER OF STOVES, Metal Roofer and Manufacturer of Tin, Copper and Sheet Iron Ware, 224 DUPONT STREET, corner of Washington, (O'Meara's Building,) San Francisco.
The Subscriber having been established in San Francisco since 1851, feels confident that he can give satisfaction, and would solicit a call from his friends and former customers.
Parlor and Cooking Stoves, excellently fitted up, sold at the most reasonable prices.
N. B.—All kinds of Tin Work and Jobbing of every variety in this line, attended to at short notice. jan30

JAMES HAYES,
MANUFACTURER AND DEALER IN
MARBLE
Grave Stones,

MARBLE MONUMENTS,
Chimney, Table & Counter Tops.
No. 143 CALIFORNIA STREET.

Hebrew Inscriptions executed with precision, and neatness. All work done in the best manner, at the lowest prices.

ACADEMY AND GYMNASIUM,
C. C. BLOHM respectfully informs the Parents of San Francisco, that he has removed his Academy to Stockton street, between Vallejo and Broadway streets.
Instruction given in English, French, German and Spanish, History, Geography, Philosophy, Drawing, Singing, Mathematics, Reading, Writing, &c. &c.
Young Ladies have the opportunity of receiving Instruction in every branch of Embroidery and Needlework.
Residence No. 240 Vallejo street, between Stockton and Powell. jan23-3m

---

FURNISHED ROOMS,
With or without Board, by the Week or Month,
SANSOME STREET, opposite the Rassette House.
MRS. MOISE has, for five years, by attention and care, succeeded in satisfying her Boarders, and will use her best efforts to do so in future.
The Rooms are well Furnished, the Table Excellent, and the Terms Reasonable ja23

ELLERY'S
ANTIQUARIAN BOOKSTORE.
ELLERY has just received Thirty Thousand Pages of MUSIC, which he is selling cheap. He has always on hand a great variety of
BOOKS,
(IN ALL LANGUAGES:)
Law, Medical, Agricultural, Mechanical, Theological, Spiritual, Liberal.
BIBLES AND PRAYER BOOKS.
—ALSO—
STANDARD AND MINOR DRAMA, SONG BOOKS, TOY BOOKS, MISCELLANEOUS AND STANDARD BOOKS too numerous to mention.

A lot of ENGRAVINGS for Studies and Designs or Portfolios, Portable Writing Desks, Work Boxes, &c. Novels, Magazines, Stationery, Playing Cards, &c.
Books bought sold or exchanged.
☞ Come everybody and examine, at the ANTIQUARIAN BOOKSTORE, 162 Washington street, above Montgomery street.
N. B. Wholesale and Retail. jan15-3m2p

JUVENILE.

The Practicing Thief.

"Whoso robbeth his father or his mother, and saith, it is no transgression, the same is the companion of a destroyer."—Prov. xxviii. 24.

Children, even of an early age, are too apt to think that what belongs to their parents is their own, and that they have a right to make as free with it as they please. This is very wrong; and Solomon says, it is robbery and an offense. Children should take nothing, no, not even a pin, without leave or asking.

Bad habits, like weeds, grow apace; and those who steal sugar, plums, and sweet articles, may, if they do not grow wiser and better, think it no harm to take things of higher value, and at last even to take money.

"Ill habits gather by unseen degrees,
As brooks to rivers, rivers run to seas."

Children that are guilty of such acts are often, out of pity, screened by their parents; but in some cases they have become so bad, that they have been brought before the magistrate, and been obliged to undergo severe punishment to prevent them, if possible, from committing other crimes which might bring them to a more fatal end.

Those who live to grow older have often run their parents in debt, and this is robbery. It is taking money from them without leave, and in many cases it is a cruel kind of robbery, for the parents so robbed are not able to pay. Children of this description frequently lose the affection of kind parents, and become vagabonds in the earth.

Then beware of making yourself "no better than a robber on the highway," and so becoming "the companion of a destroyer."

The Morning-Dream.

A CHILD, whose name was Leopold, came down from his little chamber, one morning, weeping bitterly, so that the bright tears trickled over his cheeks. His father and his mother stept anxiously towards him: for they feared some great misfortune had befallen the child, or that he was unwell and suffering from pain in his head or limbs. And they questioned the child, and said: 'Dear child, what aileth thee? who hath done thee harm?'

Then the child opened his mouth, and said: "Ah! I had, a little while ago, twelve beautiful white sheep; and they went about me here, and licked my hand, and I sat amongst them with a herdsman's staff. But now they are all gone; and I know not where they are lost." And as he said this, he began to weep bitterly.

Then the parents perceived the source of the child's distress, and that he had been dreaming; and they smiled to each other quietly.

And the father said: "We may well smile, mother: for are not our sighs and sorrows often but the tears of children? And our wishes and longings,—are they not much like Polly's dream?"

But Polly was still in trouble about his twelve sheep. Then the parents consulted with each other as to what should be done, and the father arose and said: "Polly, I will go and seek thy sheep." And he went and bought a lamb, and brought it and placed it where the child saw it. Then the child rejoiced greatly, and ran hither and thither about the lamb, and said: "Yes! That is it! That is it! just the one I saw!" And he was very glad; but of the other eleven lambs said he nothing, neither seemed he to miss them.

Then the father smiled once more, and said to the mother: "In dreams and tears there seems no great difference between grown-up folks and little Polly: why should they not resemble each other also in contentedness and satisfaction with the least and most easily procured pleasure?"

School Notice.

Dear children, you will attend at the office, 133 Clay street, on Saturday and Sunday as usual.

SPECIAL NOTICES.

☞ **To Parents, Guardians and to our Children.** The School for Religious instruction, which, in consequence of the publication of The Gleaner, and a want of a proper locality, has only been open on Saturdays and Sundays, will now be continued on the regular days, as indicated in our advertisement. The rooms are situated in the second story of the brick building, No. 133 Clay street, between Leidesdorff and Sansome, opposite the Printing Office of O'Meara & Palmer.

Ophir Lodge, No. 21, I. O. B. B.

Meets every Wednesday Evening, at 7 o'clock, at Temperance Hall, Washington street. Members of the Order are invited to attend.

S. SOLOMONS, President.
M. L. PINCUS, Secretary. ja30

A Card.

☞ Parties who wish to save their teeth or to have new ones inserted, are politely requested to call on Dr. Barbank, second floor of the Express Building, corner of Montgomery and California streets. Dr. B. is prepared to undertake any mechanical or medical operation relative to dentistry. Teeth are extracted, plugged, and whole sets made to order. Ladies and gentlemen whom this Card may interest, may satisfy themselves as to the dental skill of Dr. B., by inspecting specimens of his work. ap10

מקוה

☞ The Managers of the HEBRAH SHOMRAI SHABBOTH, hereby give notice to the scrupulous Israelites, that a proper Mikwah is now constructed, at the Bathing Establishment of Dr. Bruns, North Beach. Those whom such an arrangement interests, may avail themselves of it. "Mikwa is de erste von de drei mitwoth vat belongt zu de Weiber."

SOLOMON SILVERSTONE.
PRESIDENT PARNASS
ap10 Chebra Shomra Shabbath.

CHEBRA BIKUR CHOLIM WOKADESHA.

☞ This Society will hold their regular meeting at the Hall of "Sons of Temperance," on Washington street, between Montgomery and Sansome, every second Sunday in each month, at 6 o'clock, P. M., precisely.

L. KING, President.
SIMON CRAMER, Secretary. ap10

Board for Pesah.

MRS. SARAH MOISE, will accommodate for Pesah, a few of her friends.
Application must be made promptly at 78, Sansome street opposite Rassette House.
April 3—1t

Pacific Mail Steam Ship Co.'s Line.

—TO—

PANAMA

Connecting, by way of the Panama Railroad, with the Steamers of the U. S. Mail Steamship Company at Aspinwall,

For New York and New Orleans.

DEPARTURE FROM VALLEJO ST. WHARF.

The Splendid Steamship

GOLDEN AGE,

CAPTAIN WATKINS,.....COMMANDER.

Will leave Vallejo street Wharf, with the United States Mails, Passengers and Treasure,

On Monday, April 20, 1857 at 12 M.

☞ A choice of berths on the Atlantic steamers is secured by the early purchase of Tickets in San Francisco.

For freight or passage, apply to
FORBES & BABCOCK, Agents,
Corner Sacramento and Leidesdorff streets.
ap11

KOSHER MEATS.

Look Here and Read!

BEEF & VEAL, 1st quality, from 10 to 15c. per lb., according to cut; Mutton from 20 to 25c. per lb., according to cut, and sent to any part of the City free of cost. Just give me a call, and see if I do not sell my KOSHER MEATS cheaper than any other Butcher in this City, and as good an article.

WM. WOOD, Jefferson Market,
ap10-1m Corner of Jackson and Dupont streets.

כשר

KOSHER MEAT.

Jefferson Market,
No. 122 R Street.
Between 4th and 5th Streets, SACRAMENTO.

HAS ALWAYS ON HAND A GOOD SUPPLY OF BEEF and other Meats. Also, Smoked Beef Sausages, prepared for

פסה

Orders from the country will be punctually attended to.
ja30

KOSHAR MEAT.

כשר

Y. ABRAHAM,

BUTCHER,

Corner Jackson & Kearny Sts.,
SAN FRANCISCO,

☞ Recommends to his former Customers and the Public his assortment of PRIME MEAT.

Orders forwarded to any part of the City with the greatest punctuality. feb27

STATIONERY & SCHOOL BOOKS

THE UNDERSIGNED HAVING WITHdrawn from NOISY CARRIER & COMPANY, has taken the

Store No. 65 Commercial Street.

Two doors above Battery, (Oprosite their Old Stand,) where can be had at all times every variety of

STATIONERY,

BLANK BOOKS,
SCHOOL BOOKS,
POCKET CUTLERY.
GOLD PENS,
LEGAL BLANKS,
NEWSPAPERS,
MAGAZINES, Etc.

A good assortment of Standard Works, among which are:—

Abbot's Napoleon;	Macauley's History;
Japan Expedition;	Woodfall's Junius;
Ure's Dictionary of Arts and Sciences;	New Clerk's Assistant, Etc, Etc.

A GREAT VARIETY OF NOVELS.

.... ALSO ....

The Standard Poets;
Webster's Dictionaries, large and small;
Spanish and English Dictionaries;
French and English Dictionaries;
And a general assortment for the Trade.

LETTER BAG always open at the sailing of each steamer.

STEAMER PAPERS always on hand.
ap3-1m CHAS. CALACAR.

FREDERICK R. AMOS,
Dealer in
FRESH CALIFORNIA
BUTTER, CHEESE AND EGGS.
48 & 49 Washington Market,

Families and others are requested to give him a call, as he is confident that quality and prices will suit. mh27tf

Wanted.

WATCHES TO REPAIR.—The Undersigned having learned his trade at the principal manufacturing places in Europe, and having been engaged in practically and continually for the last fifteen years, guaranties full satisfaction to all his patrons. The charges will be much lower than anywhere else, as he does all the work himself, and every watch will be strictly warranted to keep good time for one year.

JOS. LIPMAN,
m6 3m 175 Clay st, former Arcade building

DR. H. AUSTIN,

SURGEON **DENTIST,**

175 WASHINGTON STREET,
Next door to the Marble Building, between Montgomery and Kearny sts.

☞ All operations skillfully performed, and at greatly reduced prices.
☞ Advice gratis. ☜

JOHN SCHMIDT, HERMAN HADELER.
SCHMIDT & HADELER,
IMPORTERS AND DEALERS IN
FOREIGN AND DOMESTIC FRUITS,
PRESERVES, CONFECTIONERIES,
NUTS, ETC. ETC.
No. 134 CLAY STREET,
(Between Montgomery and Sansome, opposite the Merchants' Exchange,) San Francisco.

Orders from the Country punctually executed.
mh27-3m

BOND'S
BAKERY AND CONFECTIONERY,
305 Stockton Street,
Between Pacific and Broadway, SAN FRANCISCO.
Manufacturers of every variety of
BREAD, CAKE, PASTRY, JELLIES, CREAMS, CRACKERS and CONFECTIONERY.
☞ Balls, Weddings and Parties supplied at short notice. m6 3m
ADISON F. BOND. JOSEPH W. BOND.

HERMAN PEISER,
JOBBER AND DEALER IN
CLOTHING,
HATS, CAPS,
BOOTS, SHOES, &C.,
Also, Ladies, Misses and Children's Shoes,
No. 75 Pacific Street.
Between Battery and Front sts., San Francisco.
mh27tf

JOHN W. TUCKER,
IMPORTER OF AND WHOLESALE AND RETAIL DEALER IN
WATCHES, DIAMONDS,
SILVER WARF
Jewelry and Silver Plated Ware.

QUARTZ WORK OF ALL KINDS ON HAND.
Watches repaired with care and warranted.

No. 125 Montgomery Street,
SAN FRANCISCO.

☞ Persons in the Interior desirous of purchasing articles of Jewelry, by forwarding a description, accompanied by the cash, can obtain them, and depend on their being of the best quality, and selected with care; and there is little doubt that this mode will prove as satisfactory to the purchasers as if the articles had been selected under their own supervision. feb18

BERNARD, DENNERY & CO.,
Opposite the Eldorado Building,
No. 192 Washington Street,
DEALER IN
CROCKERY, GLASS AND CHINA,
Britannia and Silver Plated Ware.
ja30-3m